

showers of water :¹ (endowed) with strength, (I undertake) not (to obstruct) sacred acts, nor adjure the rite with both (truth and untruth),² but (repeat the praise) of the resplendent showerer (of benefits).

3. AGNI, bestower of water, by what (act of) truth mayest thou, who art adorable, be cognizant of our adoration : may the divine AGNI; the guardian of the seasons, recognise me: I (know) him not (yet) as the lord of the riches of which I am the possessor.³

4. Wht), AGNI, among thy (followers) are the im-prisoners of foes? who among them are the protectors (of men), the splendid distributors of gifts? who

¹ When the author of a *S&kta* takes a fancy for the word *rita*, probably, in one of its meanings, the Latin *ritus*, it is difficult to follow him in respect of its various significations of sacrifice,, praise, truth, water: *ritasya dhdrd*, however, necessarily implies the last.

² The text is very elliptical and obscure: *ndham yd turn sahasd na dioayena ritam sap a mi arushasya vrishna/ts* it is, literally, not I to go by strength, not by the two I swear, the sacrifice of the shining showerer: *Sdyana* supplies *yukta*, joined or endowed *sahatd*, with strength, and makes *yd turn* mean to injure, or injury of pious acts, connecting it with *sapdmi*, which he renders by *sprisdmi* or *karomi*, I touch or do; I do not proceed to injure sacred offices: by *t/ie two*, he explains *satydnritdbhydmi*, by truth and untruth, that is, *avaidikam hrityam na sapdmi, na karomi*,¹ perform not any act not enjoined by the Veda: *ritam* here he interprets praise, and again attaches to it *sapdmi*, without the negative, I vow or repeat the praise of *Agni*.

³ *Na aham patim samtuh asya rdyah* j the verb is understood : the scholiast renders it *bkajamdnasya asya mama rdyah*

ticdminam tarn agnim aham na Jdndmi, I do not
know that
Agni, the master of the riches of this one, or me, the
enjoyer:
what it means is not very obvious.